



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS

Cicero, Divinatio in Q. Caecilium, in C. Verrem Lib. IV.

Cicero's Rede gegen Q. Căcilius und das vierte Buch der Anklageschrift gegen C. Verres—für den Schulgebrauch herausgegeben von HERMANN NOHL. Dritte, verbesserte Auflage. Leipzig: G. Freytag; Wien: F. Tempsky, 1907.

This is the third edition of Nohl's text of these speeches. The editor is known as an expert maker of schoolbooks, and the volume before us marks a distinct advance on what has gone before. The text of the Fourth Verrine need not detain us long. Four passages are cited in the Preface in which a change has been admitted since the publication of the second edition in 1897: §54, where Nohl follows Eberhard in reading, without any MS authority, *illigabant*—*includebant*; §71, where he rightly recants his deletion of the last sentence in the section; it stood in his first edition (1885), was deleted in his second (1897) and is now restored in his third (1907); §101, where he now admits *ornandi* (for *orandi*)—a reading about which there should never have been any doubt; and §128, where he now prints *aprinum caput*, instead of *porcinum caput* (Georges) as in his previous editions. This conjecture is assigned to Schlenge, whose real name appears to have been Schlenger.

The Preface also gives a short list of variations from the text of Nohl's first edition of Book IV. The editor seems to be wrong in eliminating *item* in §5, against the evidence of all the codices; in accepting *homo* in §40; in deleting the words *permotus illa atrocitate negotii* in §100 (wrongly cited as §99); and in reading *arguitur*, §104, in place of *coarguitur*. On the other hand, the opportunity of a new edition should have been taken to restore to the text *et amplissima* after *locupletissima*, §25, and *de patellis, pateris, turibulis*, §48. Nohl seems to be in error in reading *declararunt*, §107, for the MS *declarant*; also in rejecting *praeclare* after *picta*, in §122.

But from the point of view of recent criticism of the Verrines, it is in his treatment of the *Divinatio* that Nohl's work will be found to be least satisfactory. His text is simply a reprint, without any change, of what he published in 1885. He retains, for example, *Qui* in §2 instead of *Quare*—evidently not understanding that the reading of D (Par. 7823) is now accepted as of first-class importance, this MS having been copied from S (Par. 7775) before its mutilation. For the earlier books the tradition of SD is as authoritative as is that of the Regius for Books IV and V.

In the same way he prints *Q. Caecili*, §22, instead of *Caecili; et tuam* (the reading of the utterly discredited G¹) in place of *tuamque*, §35; *huiusmodi*, §38; *te dicturum*, §59; *praetore tuo*, §60; *facesseris*, §45; *more . . . religione*, §46; *alterum*, §53; *aegrotanti*, §70. He also retains the impossible *suspicionem* at §31; and *quam qua ipse vult* (instead of *quam qua ipse vult uti*) at §25.

When will German editors cease to vex the learner by superfluous commas? In Nohl's first page there are about a dozen that could well be spared: e.g., *id, quod facio, probabit; factum est, uti; ita sim versatus, ut; si quis . . . eorum, qui adsunt, forte miratur*. And could anything in the way of punctuation be less intelligible to a beginner than the following (§36): *Compone hoc, quod postulo, de argento, de reliquo videro?*

W. PETERSON

MCGILL UNIVERSITY, MONTREAL

Libanii Opera. Recensuit RICHARDUS FOERSTER. Vol. I, *fasc.* 1-2 Orations I-XI, 1903; Vol. II, Orations XII-XXV, 1904; Vol. III, Orations XXVI-L, 1906; Vol. IV, Orations LI-LXIV, 1908. Leipzig: Teubner. M. 46.60.

Of the professional rhetoricians of the fourth Christian century Libanius of Antioch stands easily first. Themistius, his distinguished contemporary, was a learned man and a serious student of philosophy, who, though he wrote much that was sophistic, was no more willing than Isocrates to be labeled a sophist. Libanius, on the other hand, was no philosopher, but a sophist of the better type, who had an excellent working knowledge of the Greek classics, could use them, that is to say, as literary ornament and as a storehouse of ideas, echoed their language on every page, and is readable today, for those who can read him at all, mainly in view of the peculiar pleasure derived from the detection of originals. No editor could hope, even if it were worth his while, to furnish a complete list of such references, and Foerster, like other Teubner editors of this type of literature, has limited himself to pointing out the more obvious sources, leaving us most of the pleasures of the chase.

Libanius had studied at Athens, and practiced in turn at Nicomedia and Constantinople, but preferred, in the end, his native Syrian town where he opened his school in 354. He devoted himself to instructing young barbarians, playing always a dignified rôle as the champion of Hellenism, openly loyal, even under Christian emperors, to the gods of Greece. The premature death of his pupil Julian, in whom were centered all the hope of the Hellenists, embittered the latter half of his long life. Yet though he continually paraded his grief for Julian and his dislike of Christianity, he was treated with singular indulgence by Julian's Christian